Magazine of Majlis Ansarullah UK

ANSARUDDIN

Jan-Feb 2005 | Vol. 2 No.1 | Sulah-Tabligh 1383



Live Address to Jalsa Sal... Qadi..., fro... F...nce Dec 0...

Visit to Alhamra Palace, Spain

Bait in France

بســـمِ اللهِ الرَّحمٰنِ الرَّحِيم

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JANUARY & FEBRUARY 2005 **Vol. 2 No.1** **Sulah - Tabligh 1383**

Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of the Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to khilafat. Insha-Allah

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Editorial Board

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Editorial

Hartlepool mosque and Ansar's responsibility.

By the grace of Allah, the Ahmadiyya Jama'at has a unique status in the Islamic world - its objective is to build Mosques so that the call of the Adhan is heard throughout the world. This is to establish the unity of Allah and to regain the glory of the Holy Prophet Mohammad (peace and blessings of Allah be upon him).

The revival of Islam is the sole purpose behind establishing the Jama'at and is the ultimate goal proposed by the Holy Founder of the Ahmadiyya movement in Islam. Despite their humble resources and various difficulties and obstacles, members of the Jama'at are setting monuments and offering sacrifices in this regard. To build and establish Mosques in Europe is not an easy task as the native people are devoted to materialism and trinity and are used to associating partners with God. It is also made especially difficult by powerful anti-Islamic forces based in these countries. To build Mosques is of vital importance in order to spread the message of Islam to establish the oneness of God and to regain the lost glory of the Holy Prophet Mohammad (peace and blessings of Allah be upon him).

Hadhrat Musleh-e-Ma'ud (may Allah be pleased with him) was greatly devoted to this project and had a burning desire that mosques should be built world-wide. He once said: "You are following a man who has been commissioned by God to build Mosques throughout the world." Stressing the importance of building Mosques in Europe he said: "Chants of Allah-o-Akbar (God is Great), will be heard throughout Europe if at least 2,500 mosques are built there. The call of the Adhan from one mosque will be heard by the next mosque and in this way the whole of Europe will be simultaneously buzzing with the sound of Allah-o-Akbar. The day that this occurs, Christianity will realise that Islam has become victorious. The power of those having faith in the trinity will crumble and they will have to surrender to the advancing forces and the power of Islam. As in Europe, mosques will also be built in America and every corner will be resounded by Allah-o-Akbar. At that point Christianity will tremble and will realise that no force on earth will be able to hinder the light of Islam from its spread." (Al Fazal, 15th Oct. 1957)

With prayers, Hadhrat Khalifatul Masih V laid down the foundation stone of the Nasir Mosque in Hartlepool on the 3rd October 2004. Hartlepool is a beautiful and peaceful city in the north of England. The Ahmadiyya Jama'at has the historical honour of building the first mosque in this city. Hazoor has kindly honoured Majlis Ansarullah UK to take the responsibility of bearing all the expenditure to build this Mosque. Taking the lead in this good cause is indeed a blessing for the Ansar. May Allah bless them and enable them to maintain the high standards already established by the Jama'at.

In his Friday Sermon of 22nd Oct 2004, Hazoor mentioned "During my last Friday sermon I drew the attention of the auxiliary organisations to shoulder the responsibility of the Hartlepool and Bradford mosques. Alhamdolillah, Ansar responded to my call and reported that they have, according to the last report, collected promises of donations worth up to £300 000. Moreover, they have reported, even before other organisations, that not only they have received promises of donations but have already collected a substantial amount of money, Mashallah. All praise belongs to Allah, Ansar have proved beyond doubt (I'm mentioning it for sake of other auxiliary organisations) that they are not old but young in their spirit." (Al Fazl International, 5th Nov. 2004)

Hadhrat Usman Bin Affan (ra) reported that the Holy Prophet (peace and blessings of Allah be upon him) said that anyone who builds a mosque for the sake of Allah will be rewarded by a similar house in paradise (Muslim).

May Allah enable us to put into practice this saying of our master with great zeal and sincerity and make contributions to build this mosque and respond to the call of Hazoor to the best of our abilities. Ameen.

Dars-ul-Quran

On Spending in the way of Allah

مَنْ ذَا الَّذِىْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ اَضْعَافًا

كَثِيْرَةً وَاللّٰهُ يَقْبِضُ وَيَبْصُطُ وَاِلَيْهِ تُرْجَعُوْنَ سورة البقرة246

Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return.

(Al-Baqara, 2: 246)

Commentary:

This verse gives us a great means of national advancement i.e., free expenditure in nation-saving and nation-building affairs. If a nation desires to rise and prosper, it must spend money freely for national purposes, which include helping the poor and the needy.

The Qur'an speaks of spending money in the cause of Allah as giving a loan to Allah, meaning thereby that money spent in the cause of Allah should not be regarded as something wasted or even consumed. It should be considered as something given to Allah as a loan which He would return to the lender manifold. The word 'loan', however, should not cause any misunderstanding. Allah needs no loan, for He is not only Self-Sufficient, but is also the Supporter and Sustainer of all other beings and things. He has used the term to indicate that one who spends in the cause of Allah will receive an ample reward from Him; his money, as it were, will be returned to him, being multiplied many times.

The interrogative form in the clause, *who is it that will lend*, is used by way of exhortation, and the words, *a goodly loan*, have been added to indicate that this money is to be spent with a willing and cheerful heart.

It should be noted that apart from specifically national expenditures, the spending of money to help the poor and the needy also is tantamount to giving a loan to Allah. The Holy Prophet (may peace and blessings of Allah be upon him) is reported to have said "Allah will say to the sinful man on the Day of Judgement, 'O son of man, I fell ill, but you paid me no visit; I asked you for food, but you gave me no food; I asked you for water, but you gave Me no water.' The man will say, 'O my Lord, when didst Thou fall ill that I did not visit Thee? When didst Thou ask for food that I did not give it to Thee? When didst Thou ask for water that I gave it Thee not? Allah will say, 'O son of man, know you not that one of my servants fell ill and you did not pay him a visit; he asked you for food and you did not give it to him; and he asked you for water and you gave him no water'" (Muslim, *Birr wal Sila*). This shows that spending money for the poor and the needy is tantamount to giving money to Allah.

The words, Allah *receives and enlarges*, signify that Allah accepts the money spent in His cause and multiplies it exceedingly so that the reward a man gets is out of all proportion to what he spends. The words, and *to Him shall you be made to return*, have been added to point out that, though virtuous men get their reward even in this life, yet what is in store for them in the next life is still greater.

Dars-ul-Hadith

On the Importance of Daily Prayers

Abu Musa relates that the Holy Prophet (peace and blessings of Allah be upon him) said: He who is constant in the dawn and afternoon Prayers will enter Paradise *(Bokhari and Muslim)*.

Buraidah relates that the Holy Prophet (peace and blessings of Allah be upon him) said: He who misses the afternoon Prayer renders his works vain *(Bokhari)*.

Buraidah relates that the Holy Prophet (peace and blessings of Allah be upon him) said: That which distinguishes us from the disbelievers and hypocrites is our commitment to Prayer. He who gives it up falls into disbelief *(Tirmidhi)*.

Abu Hurairah relates that he heard the Holy Prophet (peace and blessings of Allah be upon him) said: Tell me if one of you had a stream running at his door and he should take a bath in it five times every day would any dirt be left upon him? He was answered: No dirt would be left on him. The Holy Prophet (peace and blessings of Allah be upon him) observed: This is the case of the five daily Prayers. Allah wipes out all faults in consequence of them *(Bokhari and Muslim)*.

Abu Ayub Ansari relates that a man said: Messenger of Allah, tell me that which will cause me to be admitted to Paradise and will keep me away from the Fire. He answered: Worship Allah and do not associate anything with Him, observe Prayer, pay the Zakat and join the ties of kinship. (Bukhari, Kitabul Adab)

Jabir relates that the Holy Prophet (peace and blessings of Allah be upon him) said: Giving up Prayers is tantamount to disbelief and paganism. *(Muslim)*.

Anas relates that the Holy Prophet, peace and blessings of Allah be upon him, said: Allah says: When a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance toward him the length of his arms spread out. When he comes to Me walking, I go to him running. *(Bokhari)*

Ayesha relates: the Holy Prophet, peace and blessings of Allah be upon him, stood so long during his voluntary Prayer at night that the skin of his feet would crack; so I said to him: Messenger of Allah, why do you stand so long in Prayer when Allah has suppressed in you in the past and for the future all inclinations towards sin? He answered: Then should I not wish to be a grateful servant of Allah? *(Bokhari and Muslim)*

Abu Hurairah relates that the Holy Prophet (peace and blessings of Allah be upon him) said: The first item in respect of which a person would be called to account on the Day of Judgment will be Prayer. If that is found in order he would be successful and prosper, but if that is not in order he would be ruined and lost. In case of a shortcoming in his obligations the Lord of honour and glory will say: Look, if among the voluntary acts of My servant there is anything that would make up his shortcoming in respect of his obligations. All his obligations would be checked up in that manner.

Allah the Exalted

Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hadhrat Muhammad, the chosen one (peace and blessings of Allah be on him) on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: *I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death.*

[Government Angrezi aur Jihad, Ruhani Khaza'in, Vol. 17, p. 29]

The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is.

[Malfuzat, Vol. III, p.16]

Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! Run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

[Kashti Nuh, Ruhani Khaza'in, Vol. 19, pp. 21-22]

Friday Sermons of Hadhrat Khalifatul Masih V (aba)

Delivered at Baitul Futuh Mosque, London, UK

(The Editor Board takes full responsibility for any errors or omissions in these summaries of Hazoor's Friday Sermons. Video and Audio tapes of the full sermons are available in the original Urdu language as well as English and other languages.)

December 3rd, 2004

Worship of God

With reference to Surah Al Dhariyat, verse 57, Hazoor[aba] delivered his Friday Sermon on the concept and principle of worship of God.

Hazoor[aba] said the motivation behind choosing this subject was to address an issue raised in a letter he had received which posed the question as to why God has the need/requirement for man to worship Him, would it be (God forbid) that He is in need of those who follow Him to chant His name continually?

Hazoor[aba] said with the grace of Allah, this kind of outlook is almost non-existent in our Community; however, the negative effect of such ideas can sometimes seep through, hence the admonition today.

There is indeed no compulsion for all mankind to worship God because He has given humanity free will and choice.

Surely, those who wish to become servants of God shall endeavour to worship Him in the manner that was taught by the Holy Prophet (peace and blessings be on him). Generally speaking it is in man's very nature to turn to the Creator when he is afflicted and is in trouble; however, in every day life some find the five daily prayers burdensome and make their own interpretations of worship of God.

Man's creation, by its very nature, is for God and for the purpose of His worship. It may appear to be a selfish purpose, as if (God forbid) Allah is dependent on man's worship. However, on reflection of Quranic verses, such as in Surah Al Ankabut, (29:7) we learn that whatever spiritual striving man does is for his own betterment and Surah Hujurat (49:18) informs us that accepting Islam (and all its beliefs) is indeed a favour of Allah on us; it is His guidance that has opened the doors of spiritual progress for us.

Indeed, worship of God is far more than the physical postures one adopts during it; sincere worship is a profound experience, which enables human to imbue Divine attributes. Worship connotes that one is conscious of Allah's Being and all His attributes and aspires to imprint them on oneself.

Citing Surah Al Naml (27:63) Hazoor[aba] said that when the criterion of worship drops, the believers lose their status/eminence in the world. In the current times the Muslim *ummah* has all but lost its dignity; this stems from lack of worship. Today those who have the power in the Muslim world have given in so much to worldly and material gains that they do not have the time to stop and reflect over where they are heading.

Hazoor[aba] said it is the duty of every Muslim to counsel one another that if they are to regain their glory they need to turn to worship of God. It should certainly be the identity and glory of each Ahmadi. It is worship of God that increases one's humility, which in turn brings about nearness of Allah and with it His grace.

Citing Surah Al Anbiya (21:20) Hazoor[aba] remarked that if one submits to the belief that everything belongs to Allah, then why does one not pay heed to His dues in the same way as one pays attention to worldly matters and worldly masters? Indeed because Allah has given human free will and often He does not take man to task immediately.

In Surah Al Furqan (25:78) the point is illustrated that although man's creation is for the purpose of the worship of God, if man allows himself to be influenced by worldly matters and renders himself spiritually hollow then Allah too does not care for him.

Hazoor[aba] related a few ahadith to elucidate the subject, emphasising the incomparable greatness and omnipotence of God and of His complete and absolute independence of all creation. Further Hazoor[aba] read excerpts from the writings of the Promised Messiah (on whom be peace) enjoining to inculcate sincerity in one's worship. In conclusion Hazoor[aba] prayed that may we seek Allah's grace through His worship in the footsteps of our master.

December 10th, 2004

Love and Obedience of the Holy Prophet

On the inspirational subject of love and obedience of the Holy Prophet (peace and blessings of Allah be upon him), Hazoor[aba] cited Surah Al Imran (3:32) and Surah Al Ahzab (33:57). He expounded that today all the past and future exemplars are redundant and only the model of Muhammad (peace and blessings of Allah be upon him) remains through which one can

achieve salvation. The mode for this is to invoke utmost blessings on him, which in turn opens up ways and means to follow in his footsteps and it is through this conformity that one attains Allah's pleasure.

The Promised Messiah (on whom be peace) stated that acceptance of prayer is through three means: following the Prophet, invoking blessings on him and the love of God. Reading from the writings of the Promised Messiah (on whom be peace) Hazoor[aba] further explained that it is through the most excellent example of the Holy Prophet (peace and blessings of Allah be upon him) and the Holy Qur'an that was revealed to him that we determine the existence of earlier prophets, whose scriptures are all but lost, and the reality of channel of communication with God.

It is our great good fortune that we have been granted adherence to the one whose advent came when the world was steeped in spiritual darkness and who illuminated it with the light of Truth. In the current age it is the Messiah who upholds this light and his acceptance also lies in compliance with the teachings of the Holy Prophet (peace and blessings of Allah be upon him).

Indeed the Holy Prophet (peace and blessings of Allah be upon him) had himself stated that one is not a true believer unless one holds the Prophet dearer than one's close family. The strength of the love of Holy Prophet (peace and blessings of Allah be upon him)that the Promised Messiah (on whom be peace) had, was such that he declared that hurtful comments about the Prophet aggrieved him more than any other imaginable emotional or physical anguish ever could.

It is by virtue of this tremendous love that today the Ahmadiyya Community is enabled to fulfil the requisites of the sense of honour of this love and has the courage to challenge the world and take the message of Islam to the corners of the earth. It is a pity that those who are hailed as Muslims are creating obstacles in the way.

Hazoor[aba] related a few pure dreams and visions of the Promised Messiah (on whom be peace) that he experienced as a consequence of invoking blessings and salutations on the Holy Prophet (peace and blessings of Allah be upon him) with sheer profusion and said that today we ought to try and emulate this practice.

Hazoor[aba] related some traditions of the Promised Messiah (on whom be peace) illustrating his fervent love for the Prophet, most significantly the episode when he expressed his acute longing to have had the good fortune to have said a particular poetic verse which a poet wrote at the time of the passing away of the Holy Prophet (peace and blessings of Allah be upon him) which roughly translates in English as:

"O Muhammad, you were [like] the pupil of my eye that I am blinded today. Whosoever may die now, I feared your death alone."

However, it is extremely poignant that in Pakistan the very Community that upholds the sense of honour of the Holy Prophet (peace and blessings of Allah be upon him) is being persecuted for the past few decades. For many years now imprisonments are taking place under false accusation made by the clergy. The judiciary of the country is acting in a cowardly and most unfair manner; they should not forget that there is a Higher and Most Powerful Judge watching over them Who maintains the ultimate justice. Hazoor[aba] said that in Bangladesh, the people, the politician and the media have taken a stand in favour of our Community against the clergy; however, it seems that in Pakistan the basic sense of decency has all but vanished.

Hazoor[aba] reiterated in cautioning those who are acting inequitably towards the Community of Allah's wrath. He prayed that Allah may protect the Ahmadis from their evil in every country and enable Ahmadis to follow in the footsteps of the Holy Prophet (peace and blessings of Allah be upon him) and to invoke blessings and salutations on him with greater fervency.

December 17th, 2004

Holy Prophet's high morals and supreme courtesy

With reference to Surah Al Ahzab (33:22) Hazoor[aba] based today's Friday Sermon on the theme of the Holy Prophet's high morals and supreme courtesy, selecting to elucidate his quality of benevolence, in particular, towards those who are disadvantaged in life.

Hazoor[aba] said we understand this sublime trait of the Holy Prophet (peace and blessings of Allah be upon him) through his traditions and it was highly likely that what has reached us, through these narrations, is not even a hundredth of the original glorious characteristics.

Reading excerpts of the Promised Messiah's (on whom be peace) incomparable and eloquent praise of the Holy Prophet (peace and blessings of Allah be upon him) Hazoor[aba] explained the veracity of the great love.

The Holy Prophet (peace and blessings of Allah be upon him) said that God had sent him for the completion of good morals; therefore, each person who is in the *ummah* of this 'perfect man', Ahmadis in particular, is obliged to honour his blessed advent

by adopting these qualities.

Citing Ahadith Hazoor[aba] related the Holy Prophet's propensity towards meekness and meek people, his exceptional leniency towards his personal servants and indeed his championing of the slaves. He had deep affection for the simple-minded Bedouins and befriended them despite their awkward habits.

Hazoor[aba] recounted Ahadith illustrating the Holy Prophet's kindness and deep affection for children and explained the most excellent factor of his fair-mindedness in that his prayers for children of his own family and other children would be indistinguishable.

The Holy Prophet (peace and blessings of Allah be upon him) enjoined that all creation is the 'family' of Allah and that Allah likes the person who is kind to His 'family' and cares for their needs.

Next Hazoor[aba] related some Ahadith that admonish against disregard in benevolence towards the disadvantaged, in kindness towards all people, in particular towards close relations and in acknowledging the dues of the young and the elders.

In compliance with the most excellent and blessed model of the Holy Prophet (peace and blessings of Allah be upon him), the Promised Messiah (on whom be peace) demonstrated great love, affection and care towards those who were disadvantaged and Hazoor[aba] recounted a few illustrations of this.

In conclusion Hazoor[aba] said these paradigms shall never be dated. If we wish to obtain Allah's grace and honour our claim of love for the Holy Prophet (peace and blessings of Allah be upon him) then we have to follow these blessed examples.

December 24th, 2004

Matrimonial Matters in General

Hazoor[aba] delivered this Friday Sermon from France. Hazoor's[aba] discourse was based on the topic of matrimonial matters in general and marriage of widows and girls of disadvantaged background in particular. Citing Surah Al Nur (24:33) Hazoor[aba] admonished against the censorial outlook of some as regards the marriage of widows and explained that it was an Islamic viewpoint, a Quranic injunction and that it needed to be adhered to.

As regards the mention of marriage of 'slaves' in the verse, Hazoor[aba] referred to the modern day 'opposite number' of the disadvantaged and said that while the Jama'at helps out in such instances lack of finances should not be used as an excuse to avoid marriage. Hazoor[aba] said often after marriage the young man develops a sense of responsibility and endeavours to provide for the family and with Allah's grace the situation improves.

As regards widows, Hazoor[aba] said Muslim society should reject the false customs that have crept into our way of life that hinder a widow to remarry. Indeed in Islam a widow does not need anyone's approval to get married; if the proposal is good she has been given the right to go ahead. Hazoor[aba] referred Surah A Baqarah (2:235) for this.

With reference to Ahadith Hazoor[aba] explained the Holy Prophet's counsel of not to delay when it is time for Salat, or when a funeral is ready or when a compatible match is found for a widow.' He also enjoined that a widow's right supersedes that of her Wali (guardian) in the matter of marriage.

The Holy Prophet (peace and blessings of Allah be upon him) enjoined that if a man with good morals and piety comes with a marriage proposal, his offer should be accepted; he admonished that the four aspects a woman is married for are her wealth, her lineage, her beauty and her piety and that one ought to give preference to her piety.

Hazoor[aba] remarked that those who have physical appearance as a criterion should pre-determine through photographs whether they wish to proceed or not with a match and should avoid humiliating the girls by visiting and rejecting them on the grounds of appearance. Hazoor[aba] reiterated that if they gave preference to piety they would be the recipients of the Holy Prophet's prayers.

Hazoor[aba] touched upon the practice of some parents of delaying the marriage of their off-spring in order to live off their earnings. He cautioned against delaying a daughter's marriage for her earnings and the practice of keeping her and the son-in-law under one's roof. Hazoor[aba] instructed the Ansar, Khuddam and Lajna to counsel their respective members against such erroneous practices.

Hazoor[aba] also expounded the misinterpretation and misuse by some of the hadith that allows prospective betrotheds to see each other in the presence of the family. He also admonished against those who are at the other extreme and make it a matter of honour for the young man and woman to be in each other's presence.

Hazoor[aba] said it is the responsibility of the entire society to pay attention to the marriage of those who are marriageable. With reference to the writings of the Promised Messiah (on whom be peace) Hazoor[aba] explained the significance of arranging marriages within the Community. He said it promotes unity and ensures that the next generation is raised in a pious environment.

Hazoor[aba] urged all to co-operate with the *'rishta nata'*

department within the administrative system of the Community. In conclusion he prayed that we may be enabled to arrange marriages of orphans and widows in accordance with the Quranic injunctions and may Allah alleviate the anxiety of those parents of marriageable girls who are anxious.

December 31st, 2004

Nizaam-e-Jama'at

With reference to Surah Al Nisa (4:59) Hazoor[aba] delivered a most sombre and admonitory Friday Sermon from France on the subject of compliance with the Administrative System of the Community *(Nizaam-e-Jama'at).*

Hazoor[aba] said it is not as if he senses a whiff of defiance or a problem, rather he stated that at times some materialistic or ill-informed people create a situation that is contrary to the dignity of the Community. It can influence the young and the new converts; furthermore despite the fact that the *Nizaam* of the Community is firmly established along with Khilafat, we need to periodically remind ourselves of its regulations, hence the sermon.

Firstly, Hazoor[aba] said, we take guidance from the Holy Qur'an which directs people to choose and elect people in authority from among those who are worthy with due care and with prayer. During the election procedure it is important to adhere to exclude those who are excluded by the *Nizaam* for whatever reason.

Paying tribute to the sincerity of the French Jama'at Hazoor[aba] explained that no one should assume that because his sermon was being delivered from France that there had been an incidence in the country. He said matters relating to the subject had been raised in a city of another western country.

Hazoor[aba] said no office within the Community is the birthright of an individual, rather if one is given the chance to serve that is a grace of Allah. Therefore not even a hint of canvassing either from a person himself or his/her friends is permitted. If it comes to the knowledge of the *Nizaam* that this has taken place, that particular person is not allowed to participate in the election process. These elections are purely to choose people to serve for the sake of Allah. Once these people are chosen they should honour their election endeavouring with all their capabilities and time, based on complete justice and selfless intentions.

The office-holders have an immense responsibility towards the Community in general. They ought to consider themselves foremost in adapting the Quranic injunction of suppressing anger and pardoning others (3:135). They need to inculcate absolute humility and not show any sign of irritability or arrogance, reforming others through counsel.

Hazoor[aba] said that the central and auxiliary office-holders of the Community throughout the world needed to bring about a change in their attitude. In particular complaints are made about Lajna from its younger members and the new converts.

All office-holders should have the spirit to listen to complaints made against themselves and their friends and family and if they do not have what it takes then they ought to relinquish the obligation. Each person who 'leads' is required to serve in the manner of a servant and this needs to be apparent in each and every deed of theirs. Hazoor[aba] said all office-holders should be mindful that they are a part of the administration of the Khalifa of the day and therefore are his representatives. Their thought-process should be in line with that of the Khalifa.

Hazoor[aba] elucidated the subject with reference to several Ahadith.

Hazoor[aba] counselled office-holders to greet others with a smiling and cheerful manner. He remarked that some people sitting in offices have a very stern look about them. Hazoor[aba] also observed that office-holders should not waste others time and should keep the appointments made.

Hazoor[aba] said it is the task of the office-holders throughout the world to personally hold the missionaries and those who have dedicated their lives in respect and deference as well as promote this outlook among the Community in general. The office-holders need to have great regard for life-devotees and ensure that all their needs are met.

Although the Waqf e Nau scheme shall make many future missionaries, Hazoor[aba] feels that perhaps their numbers will not be adequate. He enjoined therefore to hold those who have dedicated their lives in great esteem within the Community so that the future generations are inspired to join in.

Addressing the life-devotees and missionaries he said that it is immaterial whether the world appreciates the covenant that they have made in the way of Allah; they are representatives of the Khalifa for the education and training within the administrative system of the Community and to take the message of Islam to the world and that the Khalifa is depending on them. Therefore they ought to completely forsake the worldly element from their hearts, bearing up everything with courage and fortitude, Allah shall facilitate arrangements for them.

Addressing the Community in general Hazoor[aba] said

the higher the standards of the Community in general are, the more it will be reflective among the office holders. He enjoined to demonstrate high standards of obedience to ensure that the next generations of office-holders will be of high morals. Some people claim that such and such office-holder is a flawed person therefore they can only obey the Khalifa; Hazoor[aba] remarked that unless the entire *Nizaam* is obeyed one cannot obey the Khalifa in spirit.

However, Hazoor[aba] said that if one observes something that needs to be reported, they should do so and then draw back. Hazoor[aba] likened it as ignorance when some people claim that they are unable to tolerate certain situations and therefore turn away from the Community. He said one ought to observe patience and pray in all situations.

Hazoor[aba] said if people and the office-holders discharged their dues for the sake of Allah and for the dignity of the Community then Allah would bless us. Hazoor[aba] said with Allah's grace the Khilafat-e-Ahmadiyya is going to be established forever and that he has daily experiences of Allah's grace and succour and observes examples of earnest sincerity of people of the Community who demonstrate a great spirit of sacrifice. He said to the Community that if they pray and act on the teachings of Islam on every level, observing humility and sincerity, if they hold on to the Jama'at as taught by the Holy Prophet (peace and blessings of Allah be upon him) they shall have no fear.

Hazoor[aba] concluded on the following excerpt from the writings of the Promised Messiah (on whom be peace):

"Ensure that there is not any sort of impurity, derision and mockery in your gatherings. Walk on the earth good-heartedly, genially and righteously.

Remember that each evil is not worth contending with; therefore it is essential that you inculcate the habit of forgiveness and pardon for most of the time.

Employ patience and forbearance and do not assault another in an unwarranted way and contain your strong emotions.

If there is a discussion or a religious dialogue, conduct it with gentle speech and in a civilized manner.

If someone behaves ignorantly, pay your regards and promptly leave such an assembly.

You shall be identified by observance of five daily prayers and your moral demeanour.

One who has a propensity towards iniquity cannot stay firm on this advice."

Address of Hadhrat Ameerul Momineen Khalifatul Masih V (aba)

At the Annual Ijtema of Majlis Ansarullah, UK,

Baitul Futuh, Morden on 26th of September, 2004

(Translated into English by M Zafar Mahmood)

After reciting Tashahud,Tauz and Surah Fatihah, Hazoor said:

God be praised that, today, you are successfully completing your 22nd Annual Ijtema and by the grace of God the attendance this year has been better than last year. Other programmes and Tarbiyati programmes were included and speeches on Zikri Habeeb and the life of the Holy Prophet were made, which, no doubt, greatly increased your knowledge and enhanced your spiritual progress. May Allah enable everyone endeavour to make these words of wisdom that have been heard part of their lives.

Living in this Western society where all kind of promiscuity is allowed, the responsibility of Ansarullah has greatly increased. It is essential that not only should you pay attention to your children and your homes but you should also attend to the needs of your wife. If the wife is well treated, she will, with single mindedness, turn her attention to the proper upbringing and training of your children. Otherwise, instead of their proper training, she will be complaining to the same children about the attitude of such husbands and fathers who do not pay proper attention to their children and wives.

The mother and the children would go on complaining and telling tales of woe to one another about the father. Then such a situation is bound to result in the estrangement of your children from you. The children of Ansar who are forty years of age are still young. The children of the older Ansars who married young have now children of their own. Thus, if everyone amongst Ansar of whatever age does not behave properly in his home environment, it is likely that the household could go astray. If they became aloof from you, they will keep on moving away from religion too.

If the father, or grandfather, who is considered as a devotee of the faith but does not practice and display the same high moral conduct at home, does not show any signs of Divine Worship that such elders should exhibit, does not pay due attention to the recitation of the Holy Quran, and does not treat his wife as he should, then his children will begin to believe that the slogans of the service of such a religion outside the home by their father is nothing but a pretence.

And as I have said before such children would become distant and aloof from religion. Satan in this social environment is ready and waiting to pounce on anyone with such a state of mind to trap them in his net. These misguided children when trapped by Satan then sometimes even deny the existence of God. They do not believe in Him, since they have witnessed the double dealings and double standards by their fathers and elders. Satan puts in their minds that if there was a God He would have held your father to account for his double dealings and punish him for it. You can visualise the dire and terrible consequences of such behaviour.

I, therefore, urge every Ahmadi to be mindful of their responsibilities. Ansar in particular should be even more mindful since they are at that stage of their lives when their health is likely to deteriorate with increased weakness in their limbs and they could get a call from God any time, although it applies equally to an infant or young person. If we did not change our attitudes and fully discharge our duties as the keepers of our households then how can we face God?

When we shall enter in His presence, will He not ask about our claims of being *Ansarullah*, helpers of God? Is this how the helpers of God behave? Instead of helping God in His works you are driving your progeny away from Him.

If in your own homes there is scant attention being paid to the training and upbringing of your children, and by your lack of example the habit of worship and the recitation of the Holy Quran is not instilled in your progeny, their sense of honour for their religion would not rise in them, which would make them sacrifice their personal desires in their youth. If your wife or daughter in law do not bear witness to your good treatment of them then mere declarations on various occasions that you are helpers of God is of no avail.

Meaning of Ansarullah

What does it mean to help God? What is the right way to help God these days? Does helping God mean firing cannon balls? Does helping God mean to fight with guns and cannons? No! today the task of Ansarullah, the helpers of God, is to raise the standards of their worship and good behaviour. The fragrance of the behaviour of this high standard should rise from their homes and from their surroundings. Only then, with the help of God, can they fill the whole society with this fragrance. God does not need any servants. It is an honour that He is bestowing on people that if they spend their lives according to His teachings and spread it in the world then they will be helping His religion.

Even without saying anything, simply by your example, if others are reformed and the majesty of God's religion is enhanced in their hearts then you are amongst those who do justice to their duties as *Ansarullah*. It would be entirely as His great favour that God would be including you amongst His helpers because you are acting upon His Divine Decrees and because observing you and following your example some noble souls are adopting the right path. Why otherwise would He need our help? This help of ours, to Him, is more worthless than even a farthing.

Amongst the followers of the Promised Messiah, there are countless examples where God, through dreams, have enabled many people to enter the Ahmadiyya Community. Sometimes some kinds of misfortune that befell them became the cause of their reform and the reason for joining the community. Then, if you look at the needs of the Community, God provided the financial needs in this manner, whenever required, both in the time of the Promised Messiah and those of his Successors. And those who became Ahmadis this way often possess stronger faith than born Ahmadis. These incidents, in most cases, are brought about by God so that it is clear that He does not need you for the propagation of His message.

God says, "I do so that you may not think that God's works are dependent on His servants. It is merely to enable you to become the recipients of the rewards for virtuous deeds and to stay steadfast in these virtues and produce a noble change in you that I have provided you with this opportunity that you believe in the Imam of the time. Act upon the teaching he has given you and establish your noble examples so that you may inherit the rewards of this world and in the hereafter." Otherwise God is not worried that if someone does not help Him, how would He prevail? Or if a certain government showed opposition, how would His works progress? How would His Community prosper and spread?

If a few forget the promise they had made then God brings others in their place and establishes a new community. He Himself deals with the oppressive governments. God has made such promises with the Promised Messiah and from time to time He displays His Divine Power in fulfilling them. Almost all Ahmadis who have a strong link with the Community have experienced this and on many occasions such displays of Divine Decree have occurred. God informed the Promised Messiah, in a revelation, that those who would help you would be the ones whose hearts have been enlightened by Divine revelations. The Promised Messiah firmly believed that God was true in His promises and that He certainly would go on sending helpers and servants and supporters of religion.

Even after the passage of one hundred years, God is still fulfilling this promise made to the Promised Messiah and Godwilling will go on doing so. But we should pray, after having rectified our behaviour, that God may accept us and include us among the helpers of the Promised Messiah, otherwise if our actions are not worthy of this, our prayers and supplications are not filled with passion and ardour, if we are not popular in the sight of God, then our declarations, even if made a hundred thousand times that we are helpers of God, are of no avail. Others will came and take this honour. God does not accept anyone like this. He would say, "First rectify your condition, rectify your actions, fulfil your obligations to other human beings, then and only then you can be called helpers of religion.

Before raising the slogan "We are the helpers of God" everyone should carry out a self analysis whether he has pondered over the gravity and vast significance of this slogan. What sacrifices are required for this? As I have stated earlier, it is not to wage war, or be cannon fodder or sacrifice our lives like the companions of the Holy Prophet (although once in a while God may ask for such sacrifices to set an example); but the real sacrifice in this era is that we establish high standards of worship and discharge our social obligations and sacrifice of our belongings.

Thus it is the duty of Ansarullah, which I repeatedly urge upon you, that you should enhance your worship, pray with longing and eagerness for your progeny, for society, for the suffering humanity and for the victory of Islam. Make your hearts mindful of the concern for the Hereafter. When the concern for the Hereafter increases, your concern for your social obligations increases, and your attention to the reading and teaching of the Holy Quran also increases.

In this regard *Ansarullah* has prepared a programme and you have also heard my sermon. With sacrifice

in mind, you should meet your obligations to everyone and try to give everyone his due. Do not find faults in others but look at your own shortcomings. This way reform and rectification would take place and attention to rectification would also take place. You should also pay attention towards financial sacrifice. Fulfil yourpledges. You have pledged to strengthen Ahmadiyyat; carry on making sacrifices for its propagation. It is the same pledge that you have just repeated. Therefore, you must consider how much effort have you made to carry it out? How far have you prepared yourself to doing so?

Join Nizam-e-Wassiyyat

During a speech on the last day of Jalsa, I gave the responsibility to Ansar that they should consider joining the system of Wassiyyat and make every effort to do so. There is a great majority of Ansar belonging to Saf-e-Dom. You must remember that your exhortations will only succeed if answering the call of the Promised Messiah you will join this System because of the great prayers he has made for those who join it. If these supplications are accepted and for whomsoever they are accepted then both his life here and in the hereafter will take turn for the better. Therefore, you must pay attention towards this matter. And, here, I would say that first of all, all members of the National Amla, from the highest to the lowest level, should join this System. Only then they will be able to persuade others.

Thus these are the ways to fulfil the pledges of help. These are the ways to make your promises veritable. And as a result these are the ways to receive the Divine Blessings. The religion of God, Insha Allah, is bound to triumph. This is the promise that God gave the Promised Messiah in a revelation. And it is a coincidence that this revelation was sent down one hundred years ago, that is, the religion triumphed due to Divine Help once before and it will triumph once again now by the same Divine Help. (Tadhkirah; page 520, published in 1969, Rabwah)

Where this revelation consoles us with words of God that he will make Ahmadiyyat prevail in the same way as He made Islam prevail, it also warns us lest some unwise person may think triumph or progress in the Community is because of any of his efforts or endeavour or heroic deed or sacrifice. There are many more revelations from God regarding this Divine Help. As I have said before, by our being Ansar God has given us the opportunity to earn His blessings and if we want these blessings to continue and if we desire the reformation of our progeny then we have to set practical examples in our domestic environment as well as in the social environment, of worship, of high moral conduct and sacrifice for them to follow.

Therefore, it is God's favour that by making us Ansar He has made us deserving of His rewards. By accepting of our abject efforts He is including us in the progress and development of the community which has been destined for it, and which He had promised the Promised Messiah. May God enable all Ansar to become, in true sense, the helpers of God. And may God enable us to witness this triumph with our own eyes, and that the weakness of our actions, may not deprive us from witnessing these scenes which God has promised the Promised Messiah.

The Promised Messiah said: *"The world is a place of temporary abode and is worth quitting, and when a human being does not do his utmost for a noble cause, at the required time then the opportunity is lost for ever and the time past is never regained."*

Again he says, *"Do not think that that you acquire your wealth because of your efforts - it comes from God. Do not think by giving a portion of this wealth or doing a service in another way you do any favour to God or his appointed one. In fact it is His favour upon you that He calls you for His service. I say this truthfully that if you all leave me and desist from serving and helping me, then He will raise another people for this service. You must realize that this work is from heaven. And any service you do is for your own good. Therefore, it must not happen that you might feel pride in your heart and begin to think that you serve with wealth or in some other way. I say to you again and again that God is not at all dependent on your services, but, it is in fact His favour upon you that He gives you a chance for His service."*

Then he says, *"You do not know that at this time the Divine Mercy in support of this religion is in great fervour and His angles are descending on the hearts, and any subject of wisdom or understanding in your heart is not from you but from God. A marvellous succession of lights is flowing and descending from heaven. So, I say to you, again and again, that in His service, you must do your utmost even hazarding your life but do not bring in your heart the thought that you have done anything. If you do so, you will perish."* (Tableeghi Rissalat; volume 10, pages 54-56)

May God enable us to become Ansarullah in the true and real sense and become worthy of the expectations of the Promised Messiah and become inheritors of his prayers that he did for the virtuous members of his community. May God enable us to do so.

Introducing the Books of the Promised Messiah (as)

The Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad (as), wrote more than eighty books, mostly in Urdu, Arabic, and Persian. Only a small number of these have been translated into English. In order to hopefully bring English readers closer to the original writings of Hadhrat Mirza Ghulam Ahmad (as), we are serialising Introducing the Books of the Promised Messiah by Mr. Naseem Saifi. In this work. Mr. Saifi has presented a brief account of every book written by the Promised Messiah (as).

Purani Tahrirain (Old Writings)

The book entitled Purani Tahrirain (which means 'Old Writings') contains an article and a correspondence between Hadhrat Ahmad, peace be on him, and some Arya Samajists. The article was written in 1879 CE and the correspondence took place immediately after that, for that also was connected with the article. But these writings were collected and published by a great disciple of Hadhrat Ahmad (as) in 1899. The article and the correspondence make mention of three things:

1. The falsification of the theory of transmigration and comparison between the Holy Qur'an and the Vedas (the sacred scripture of the Hindus). The logical proofs based on the teachings of the Holy Qur'an, of the fact that God is and He ought to be the Creator of all that is there.
2. The facts about revelation, its need, and the proofs that revelation really does take place.
3. The falsification of the Arya ideology of the souls being eternal for ever to ever-and uncreated. The fact of God being the Creator of the souls, as He is the Creator of everything else.

A certain Pundit Kharhak Singh (a member of the Arya Samaj) went to Qadian and asked Hadhrat Ahmad for a discussion on some religious points. The discussion did take place but it was not very fruitful, for Mr. Singh left abruptly. After he left, Hadhrat Ahmad (as) addressed some important members of Arya Samaj and sent them the article which he had read at the public meeting held at the request of Mr. Singh. He asked all of them for a reply and reiterated that the prize of Rs 500/ - which he had announced before was valid with this article as well. A correspondence ensued. There were two letters from Shiv Narain and one from Bawa Narain Singh (this letter is not included in the booklet). It was published in a magazine called Aftab on 18th February, 1879. All the letters were replied to by Hadhrat Ahmad, peace be on him.

Surma Chashm Arya
(Collrium for the eyes of the Aryas)

Hadhrat Ahmad, peace be on him, had gone to Hoshiarpur under divine guidance. There he received the revelation prophesying the birth of a son with great qualities. He was still there (at Hoshiarpur) after the revelation when a certain Arya leader, Murli Dhar, asked for a discussion and his request was accepted. As a result of the acceptance of this request, the discussion took place on 11th and 14th March, 1886 CE. Lala Murli Dhar did not stick to the previously decided conditions of the discussion and the discussion, therefore, could not be completed and concluded as it should have been otherwise. Hadhrat Ahmad, peace be on him, therefore, felt the necessity of telling the reading public what Murli Dhar wanted to ask and what the reply of Hadhrat Ahmad (as) would have been.

The topics discussed in this book are:

1. The miracle of the splitting of the moon by the Holy Prophet Muhammad, peace and blessings of Allah be upon him.
2. Is salvation eternal or a limited phase?
3. The soul and the matter, whether they are uncreated and eternal, or they have been created by God.
4. Comparison between the Holy Qur'an and the Vedas (the sacred scripture of the Hindus).

The book also contains a challenge in the form of a Mubahila (a prayer duel to prove the truth of a religious doctrine). It closes with a prize of Rs 500/ - for anyone who could refute satisfactorily the proofs adduced by Hadhrat Ahmad (as) in the book Surma Chashm Arya.

Shahna-i-Haq (Battalion of Truth)

This book (published in 1887) is also named Aryon ki kisi qadr Khidmat aur un ke vedon aur nukta

chinion ki kucheh mahiyat (i.e. A little service of the Aryas and the truth about their Vedas and the objections they raise). When Surma Chashm Arya was published, the Aryas were stunned and instead of replying to it in a sober manner, they brought out a book with utterly filthy abuses. They called Hadhrat Ahmad (as) names, and they hurled abusive language on the Holy Qur'an. Hadhrat Ahmad (as) replied to this abusive book with Shahnai Haq. He told them point blank that their threats on his life were meaningless. He was not so much concerned with his life as he was with the spreading of the truth of Islam. Hadhrat Ahmad (as) also told his readers that Lekh Ram of Peshawar who was mostly engineering opposition to him and who was nastily abusive while talking about Islam and its Founder was a man with no knowledge and sense at all.

A letter from Mr. Alex R. Webb of the United States and the reply to it from the pen of Hadhrat Ahmad (as) are given at the close of the book.

Sabz Ishtihar (Green Poster)

Sabz Ishtihar is the title by which it came to be known because it was printed on a green paper, otherwise the title of the poster is Haqqani Taqreer bar waqia-wafat Bashir (i.e. A speech full of truth delivered on the death of Bashir).

Bashir the first, was born on 7th August 1887 CE, and he died on 4th November 1888. Hadhrat Ahmad, peace be on him, published posters on 20th February 1886, 8th April 1886 and 17th August 1887. The posters had made mention of the birth of a son who was to have very special qualities. When Bashir the first died, there was a great hue and cry from the opponents saying that the prophecy of Hadhrat Ahmad (as) about an illustrious son had been proved false, for the child about whom he thought was illustrious was no more.

Hadhrat Ahmad (as), in this address (published in the form of a poster which came to be known as the Green Poster) draws the attention of the opponents to the fact that the posters really made mention of two boys. One of them was to come to the world and go away quickly as a guest does. The other was to live a fairly long life and was to be the fulfilment of that prophecy. At the end of this poster (issued on the first day of December 1888), Hadhrat Ahmad (as) has added a note headed as 'Tabligh' (the conveyance of a message) and has invited the people to take Baiat at his hand. He expressly states that he has been commanded by God that all those who are seekers after truth should be told to take Baiat (get themselves initiated) for the acquisition of faith, piety and the love of God: they should do so to get rid of a dirty, lazy rebellious kind of life. Hadhrat Ahmad (as) invites the people to join him and he assures them that he would be sympathetic towards them and would try to lessen their burdens; he further says that God will help them through his prayers, the condition being that they should be ready, heart and soul, to act according to the divine guidance.

Tabligh

Speech delivered by Rashid Ahmad Cheedoo, Regional Amir South West, at the Third Regional Tabligh Training Seminar, South West Region, held at Bristol.

Tabligh is an important part of our life. In fact if we look to the life of the Holy Prophet Muhammad (pboh), then our whole life should be an act of Tabligh. It should be a life that tells others about what kind of people we are and what principles we stand for. If we present a good example based on Islamic principles then we would be the best at Tabligh.

It is useful to note that in Arabic the word 'Tabligh' does not mean to convert or to convince, but it means to convey/pass on. For instance we find in the Holy Qur'an in Surah Al-Maidah (5:168), where Allah says to the Holy Prophet (pboh):

"O Messenger! convey to the people what has been revealed to thee..."

Also:

But if they dispute with thee, say, 'I have surrendered myself completely to Allah, and also those who follow me.' And say to those, who have been given the Book and to the Unlearned, 'Have you also surrendered?' If they surrender, then they will surely be rightly guided, but if they turn back, then thy duty is only to convey the Message. And Allah is Watchful of His servants. (Al Imran, 3:21)

This clarifies that the conviction of a person is a matter between him and God. But what is it that we Muslims are being asked to convey? We see that what has been given or revealed to Prophet Muhammad (pboh) is the Holy Qur'an and it is this that we should convey. But to convey the message contained in the Holy Qur'an is a colossal task and requires possibly a lifetime or more, so where do we look for more guidance - that is practical guidance for us human beings?

The best answer is to study the person who set the example for mankind - Prophet Muhammad (pboh). He was the excellent exemplar and he lived Qur'an throughout his life in every possible situation that a human being can come across i.e. as a child, a friend, father, husband, teacher, guide, leader, patient, healer etc.

Similarly we seek guidance from him as to how he conducted himself when times were good as well as when times were difficult. What sort of a companion or comrade was he when he achieved excellence? Did he enjoy the achievements of his companions, encouraging them to march towards higher goals or was he jealous of their success?

Our example is a powerful source of Tabligh and our actions, behaviour, tolerance speak volumes. Our willingness to interact and integrate is also key to us conveying the message of Islam without actually speaking a word.

A Hadith of the Holy Prophet (pboh) also guides one to this - Abu Daud relates that the Holy Prophet (pboh) said:

"Nothing weighs heavier on the scale of God than the excellence of conduct."

What a beautiful teaching!

It is common to hear the expression "Do as I say, not as I do", but religion teaches us the opposite i.e. to only preach what we practice otherwise we are not being honest to ourselves and therefore to God. If people are not interested in our religion they will certainly be interested in our behaviour and our examples as citizens of this country as members of a community that plays a full role in helping all our fellow beings, that cares for all creatures of God and that respects the law. Such actions will achieve more than mere words and become a living form of Tabligh.

The whole life of the Holy Prophet (pboh) was a life of honesty and peace. It was a life devoted to God; a life in which he treated his neighbours with courtesy and all of God's creatures with kindliness. It was a life of humanity and one that welcomed all people with the same warmth and love that one has for his nearest and dearest. It was a life of freedom in the sense that all were free to follow their own religion, their path to God. Our goal should be to emulate our beloved Prophet (pboh). It is without doubt a Himalayan task.

When it comes to talking about Islam, how should we do this? The Holy Qur'an states,

"Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided." (16:126)

This verse draws our attention to us exhorting with wisdom. The Arabic word for wisdom used is 'Hikmah'. In fact it has several meanings that include:

1. knowledge or science;
2. equity or justice
3. forbearance or clemency;

4. firmness
5. any saying or discourse which is confirming or agreeable to truth and is in accordance with the exigencies of the occasion
6. gift of prophecy
7. what prevents or restrains a person from foolish behaviour.

Thus when conveying the message of Islam we need to be mindful of the dictates of Hikmah. In essence it means that we must first learn the basics ourselves and equip ourselves with the necessary tools to do the work. This does not mean that every one of us must be a scholar; on the contrary it means we must have conviction in our own beliefs and acquire knowledge that satisfies us. We all have different levels of curiosity and understanding but we all know when our hearts are content with what we believe. That conviction is necessary as it is comes across when we speak to others.

The fact that knowledge is the primary basis for Hikmah is important. Educating people in religious matters and bringing them up with a good moral training is invaluable. We should therefore make a real effort to educate our own children as well as approach schools to tell other children about Islam. This will stay with them for life. The reason is that the younger age has its own significance and nobody can deny the fact that if we can catch them early then we've got them for life. Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV ru, mentioned many-a-time that when a child becomes a certain age, then it is not very easy to teach him and convert him. The younger age is the moulding time for humans, you fashion it and if you don't, then it will fashion itself and then perhaps making it very difficult to reshape it. Psychologists believe in this and other educationists say the same thing. So considering that from various angles, I am convinced that this could also be a useful activity for children who will then become familiar with our interpretation and understanding of Islam and the fruits of these efforts will be borne for generations to come.

Coming back to the other meanings of Hikmah - we see that it covers aspects of equity, patience, and firmness. This is important as it means that we must not distinguish between who may benefit from our Tabligh as the hearts of others are not in our control. We need to exercise patience when explaining the message of Islam and be firm in the sense that we do not give way in our reasoning for the sake of not risking disagreement. It also reflects firmness in the face of persecution.

Hikmah also refers to the discourse being agreeable i.e. to the manner in which we should discuss. Respect for others will engender respect for us and this is the basis of social peace. The need to take a peaceful approach is further emphasised in the Holy Qur'an, it states:

But speak to him a gentle word, haply he might take heed or fear. (20:45)

The next definition is also important that we should become familiar with the needs of the occasion. Where only a brief word is called for then that is all that should be said. Where an occasion demands detailed explanation or discussion then we should respond accordingly.

The gift of prophecy relates to the higher plane of Hikmah that is bestowed by God to His chosen servants. The last definition reminds us of the need to practice Islam ourselves and avoid being led astray by the pressures of people or society. All this is summed up in the word Hikmah and this in itself reflects the wisdom of the Holy Qur'an that in urging Muslims to preach it sets out the framework in which Muslims should do this.

Catching Birds

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV ru, also highlighted a few aspects of this and the particular needs of how we should approach the subject of Tabligh in Britain, he said:

"Hadhrat Masih-e-Maood (as) saw in a vision that he was catching white birds and it was revealed to him that the meaning of this was that his preaching among white people, particularly among the English white people. So catching a bird is a better way of describing preaching. So if you try to catch a bird you have to be more wary because you have to get close to it. ... catching is a more demanding task for you. ...you must learn the habits of the birds you want to catch. This is highly important. ...Particularly in a country where the cultural background is different from yours, it is doubly important for you to learn their cultural value."

(Principles of Effective Preaching, by Hadhrat Mirza Tahir Ahmadru, p14, 15).

It is also crucial to remember that the manner in which you preach must never be harsh or negative. In fact the starting point should be to look for commonalities rather than differences. In this respect the Holy Qur'an instructs us:

And argue not with the people of the Book except with what is best as an argument, but argue not at all with such of them as are unjust. And say, 'We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is One, and to Him we submit. (29:47)'

The commentary on this is very appropriate to the subject of Tabligh. It reads:

"A sound principle to begin preaching by laying stress on common beliefs and religious principles with 'the people of the Book' we should start with the two basic religious principles of the Unity of God and Divine Revelation"

If we take a look at Christianity as an example then we can see how this instruction can be put into practice.

Which similarities exist with Christianity? Well at one level we can see that a Christian act of goodness is no different from an Islamic act of goodness or indeed for that matter a Jewish act of goodness.

Similarly an act of kindness to one's neighbours, or an act of charity or the consideration given to all of Gods creatures is common to *all* faiths. These principles are found across the world and this is because the moral framework of modern society derives ultimately from God and the laws in different religions that tell us not to steal, murder and so on are laws that have emerged from a common origin - God.

So their similarity leads us back to God. It is important to remember that God does not pull people apart rather He pulls them together and in just one direction - that is, towards Himself.

From here we can suggest our view on the development of religion. If the same God has sent prophets to guide us then they would all come with the same message - to send them different and contradictory messages would be most illogical for a God Who is the Master of logic. Therefore divine teachings will have *common* threads and beliefs that reflect the logic of a master plan - and it is important to draw upon those and highlight those to see that all religions not only come from God but also they ultimately lead to God as well, and this is the real beauty of *all* divinely revealed religions.

To get a degree in maths one must go thorough many stages starting from the basics such as learning your times tables. The same applies to Tabligh that when talking to others we must take them step-by-step - and be prepared to be patient. For Christians this would mean setting out our understanding of Christianity - for if they cannot understand our viewpoint on their religion then how can they understand the concept of One God. These beliefs mirrored best by the early Christians and in this respect it is interesting to see that they were strictly monotheistic.

So by first inviting Christians to Christianity i.e. to the teachings of Jesus, we should, for example, look at the words of Jesus and his actions and his belief among the living tribes of Israelites scattered across Iran and Afghanistan, noting that they are also believers in the Unity of God and in status of Jesus as a prophet, rather than as the son of God.

Once we establish what true Christianity is then that itself is a powerful form of Tabligh as the true glory of Christianity and of Jesus himself is really to be found in Islam, and not the modern version of Christianity.

This was just one example and no doubt there are many more.

The most fundamental and important aspect of Tabligh, however, is our relationship with Allah. The Holy Qur'an states:

"Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every kind of darkness into light by His Will and guides them to the right path." [5:17]

This verse makes clear that in essence it is Allah Who guides people. The need for people conveying the message of Islam is therefore first and foremost to put their trust in Allah and to seek His help. No matter how much we say or do, a change of heart is only brought about by Allah. The Holy Qur'an tells us that even stones break and from them spring forth streams of water - so this is a sign that sometimes even stonehearted people whom we feel have no hope of understanding the message of Islam, even their hearts can melt and open up should God so will. The following verse again highlights this:

"And Allah calls to the abode of peace, and guides whom He pleases to the straight path." (10:26)

The need for prayer is a message that has been repeatedly emphasised by the prophets of Allah and his Khulafa. For example Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III ru said:

"I am sometimes surprised to see that God Almighty blesses the efforts of one who though he is not trained in Jamia, yet whose heart is full of devotion which in excess of the blessings bestowed upon the efforts of one who has been trained for several years at the Centre. We cannot bring about spiritual results through efforts. Keep well in mind that nothing can be achieved until the Grace of God descends from heaven...God Almighty is not miserly in bestowing His grace. It is we who fold up our laps and close up our hands and do not extend them in supplication. Therefore put your trust in Him and ask much so that you may be bestowed in abundance"

(Opening Address of 1975 Jalsa, Rabwah, Pakistan)

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV ru also repeatedly reminded us of the need to ingrain the love of Allah in our hearts so that we could benefit from Allah's mercy and Blessings. With reference to Tabligh specifically he said:

"...the most important thing about preaching is your relationship with God. Set that relationship right if you expect any results...

The ideal relationship in this regard is depicted in the Holy Qur'an [26:81] the prayer that Hadhrat Ibrahim (as) made before Allah when he once fell ill. He said:

'When I fall ill the responsibility of falling ill is mine; He Who cures me is my Lord.' So accept the responsibilities of all your follies and give credit to Allah for not suffering as much as you should have, for showing His Grace to you..."

(Principles of Effective Preaching p5)

Preaching also inevitably brings hardships but we should persevere as,

"And keep on exhorting; for, verily, exhortation benefits those who would believe." (51:56)

We Ahmadi Muslims are blessed with the clear proofs of the blessings of perseverance in the cause of Allah. Allah has blessed this Jama'at in such a manner that it leaves little room for doubting the power of the Almighty. This is not merely a matter of pride for the Jama'at but a point of serious reflection. After all, what was it that brought about this success? If we look at the history of religion more generally then we should ask ourselves: What is it that makes prophets triumph over their opponents? It is nothing but the fact that their personal link with and belief in Allah was immovable. In the face of all adversity they never lost hope or denied that Allah would grant them success. The revolution that Prophet Muhammad (pboh) brought about in Arabia was one of the greatest miracles for the Arabs. Those people who wanted to end the life of the Holy Prophet (pboh) were the same people who were willing to sacrifice their own life for the sake of Islam and Prophet Muhammad (pboh)!

The message of Islam that was revealed to a single soul proclaimed to be a universal message and how wonderfully that prophecy was fulfilled.

A similar phenomenon has occurred with the revival of Islam thorough Ahmadiyyat, despite opposition from all quarters.

Hadhrat Mirza Nasir Ahmad, Khalifatul Masih III ru states:

"God announced [to the Promised Messiah as] "I shall carry thy message to the ends of the earth"...these people [at the Jalsa] have arrived from America...Indonesia...the African continent...and Europe...

The revelation: I shall carry thy message to the ends of the earth can be suppressed from books and can be wiped out from walls for it is written only with ink, but it cannot be wiped out from the face of the earth for it is spelt out in the personalities of these beloved people....

Your heads should be ever prostrate at the threshold of the Almighty...Then forget not the position of humility which has been assigned to you and that is a position of great strength."

(Opening Address of 1975 Jalsa, Rabwah, Pakistan)

This is a strong reminder that we should trust in Allah and be prepared to put in every effort for His cause as it is only through such sacrifice that we can achieve success. The Holy Qur'an reminds and admonishes us that:

"Those who believed and left their homes for the sake of God and strove in the cause of Allah with their wealth and their lives have the highest rank in the sight of Allah. And it is they who shall triumph." (9:20)

The triumph is promised by Allah so our efforts must never cease. In one of the shortest chapters of the Qur'an Allah has set out the history of religion in a nutshell and reminded us of our duty and the need to persist. Chapter 103 (Al-Asr) reads:

"In the name of Allah, the Gracious, the Merciful. By the fleeting Time. Surely, man is ever in a state of loss. Except those who believe and do righteous deeds, and exhort one another to preach Truth, and exhort one another to be steadfast."

The commentary explains the wisdom of this verse. It states:

"In this Surah and at several other places in the Holy Qur'an, believers have been enjoined not only to adopt right and good principles and right ideals themselves but also to preach them to others and thus help in the creation of a healthy atmosphere around them. They are further enjoined not to be discouraged or dismayed by opposition or persecution they might have to face in the discharge of their very difficult task, but to bear it with patience and fortitude. Thus the Surah in one brief verse has laid down rules of conduct by observing which one can lead a happy, contented, prosperous and progressive life."

Islam is the comprehensive religion for man, it is the perfect guidance and it caters for the needs of man in such a way that bring him peace in both this world and the next. Indeed the Holy Qur'an reminds us that those who truly accept Islam in this world - and by that it is meant those who follow the teachings of Islam - it is they who will be rewarded in the Hereafter as well. The message of Islam is one that will resound from the heavens for it is the message of peace and for the believers what greater reward could

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Majlis -e- Amila Ansarullah UK 2005

Hazrat Amirul Momineen Khalifatul Msih V has very kindly approved the following members of theNational Majlis-e- Amila Ansarullah UK. For the year 2005

Naib Sadar (Saf-e- Doom)	Mr Zaheer Ahmad
Naib Sadar (Awwal)	Mr Mirza Abdul Rashid
Naib Sadar	Mr Ch. Rafiq Ahmad Javaid
Naib Sadar	Mr Muhammad Azhar Ahmedi
Muavin Sadar	Mr Naseer Ahmad Abid
Muavin Sadar	Mr Salman Ahmad Khan
Qaid Umoomi	Dr. Muhammad Amjad
Adl: Qaid Umoomi (Urdu)	Mr Ch. Muhammad Ibrahim
Qaid Tabligh	Mr Waleed Ahmad
Qaid Taleem	Dr Mansoor Ahmad Saqi
Qaid Taleem-ul-Quran	Mr. Sh. Tariq Mahmood
Qaid Tarbiyyat	Mr Syed Naseer Ahmad Shah
Qaid Tarbiyyat (Naumubaeen)	Mr Rafik Ahmad Safir
Qaid Mall	Mr Zaheer Ahmad Ch
Qaid Tehrik-e-Jadid	Mr Abdul Khaliq Taulqdar
Qaid Waqf-e-Jadid	Mr Anas Ahmed Minhas
Qaid Tajneed	Mr Mian Azhar Ahmad
Qaid Isaar	Mr Mubarak Ahmad Cheema
Qaid Zehanat & Sehte Jismani	Mr Masood Ahmed Bashir
Qaid Ishat	Mr Muhammad Ishaq Nasir
Zaeem-e-Ala London	Mr Khalid Munir Ahmad
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Mr. Mirza Mujeeb Ahmed
Mr Khalid Mahmood Malik
Mr Khalil ur Rahman Mullick
Regional Nazimeen:

Regional Nazimeen

Middlesex	Mr Suhail Ahmed Qureshi
East London	Dr Naeem Ahmad
South London	Mr Azhar Mahmood Ahmed
Hertfordshire	Mr Abdul Sami
Islamabad	Mr Imtiaz Hussain Malik
Midland	Mr Syed Imtiaz Ahmad
North West	Mr Abdul Basit Rajput
North East	Mr Munir Ahmad
Scotland	Mr Abdul Ghaffar Abid
South West	Mr Rashid Ahmad
Ireland	Dr Javaid Mannan

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Foundation Stone Ceremonies

Nasir Mosque, Hartlepool

By Allah's Grace Hadhrat Khalifatul Masih V laid the foundation stone of the first ever Mosque in Hertlepool on Sunday 3rd October 2003.

Hazoor arrived at the site at 10:30 am. The ceremony started by the recitation of the Holy Quran by Maulana Naseem Ahmad Bajwa from roku 15 of Surah Al-Baqrah.

In his Address Hazoor emphasised that those who build the Mosques are always devoted to the worship of Allah. When you build the Mosque with these prayers Allah will shower His Blessings upon this Mosque.

After this Hazoor laid a brick specially brought from Qadian. Following this Hadhrat Syeda Begum sahiba laid a brick.

Afterwards the respected members of the Jamaat who laid the bricks were Mr Rfiq Ahmad Hayat (Ameer UK), Mr Bilal Atkinson (Regional Ameer), Mr Ata ul Mujeeb Rashed (Imam London Mosque), Mr Naseem Ahmad Bajwa (Regional Missionary), Mr Munir Ahmad Javed (Praivate Secretary/ Representative of Mqrkaz), Mr Syed Hashim Akbar (President Jamaat), Ch Waseem Ahmad (Sadar Ansarullah UK), Mrs Sahibzadi Faiza Luqman (Sadar Lajna UK), Mr Mirza Fakhar Ahmad (Sadar Khuddam ul Ahmadiyya UK), Miss Pam Elder (First Ahmadi English Lady from Hartlepool), Mr Abid Waheed Ahmad Khan (son of Late Doctor Hameed Ahmad Khan). Waqf-e-nau children were represented by Miss Humera Huma Umar and Master Samiullah.

After that Hazoor led a silent prayer and all the local Jamaat members had a mulaqat with Hazoor after which refreshments were served.

The area of the plot is 1 acre. It is a beautiful corner plot which was bought in 1999. The council gave the approval for building the Mosque in 2003.

Mahdi Mosque, Bradford

On Saturday 2nd October, Hazoor laid the foundation of the Mosque.

The ceremony started by the recitation of the Holy Quran by Maulana Naseem Ahmad Bajwa followed by a brief address by Hadhrat Khalifatul Masih V .

After this Hazoor laid a brick specially brought from Qadian. Hadhrat Syeda Begum sahiba also laid a brick for this Mosque.

The respected members of the Jamaat who laid the bricks were Mr Rfiq Ahmad Hayat (Ameer UK), Mr Bilal Atkinson (Regional Ameer), Mr Naseem Ahmad Bajwa (Regional Missionary), Mr Munir Ahmad Javed (Praivate Secretary/Representative of Mqrkaz), Mr Abdul Nary Malik (President Jamaat), Ch Waseem Ahmad (Sadar Ansarullah UK), Mrs Sahibzadi Faiza Luqman (Sadar Lajna UK), Mr Mirza Fakhar Ahmad (Sadar Khuddam ul Ahmadiyya UK), Ch Anwar Ahmad Kahloon (Former Nationa Ameer). Waqf-e-nau children were represented by Master Saad Ahmad Qamar and Master Mubaraz Amini.

Hazoor Aqdas led a silent prayer after which sweets were distributed.

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Editorial Board Ansaruddin

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May Allah bless these appointments and enable them to fulfill their duties, Amin.

Waseem Ahmad
Sadar Majlis Ansarullah UK

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there be than to be at peace with their Creator. The Holy Qur'an states that in paradise:

"They will not hear therein anything vain but only greetings of peace; they will have their sustenance therein, morning and evening." (19:63)

This is the true object of Tabligh that it should give us all a taste of paradise both in this world and the next.

May Allah enable us to achieve such noble goals, Ameen.

Majalis Activities

Tarjmatul Quran Classes

Following Huzoor's instructions, in Friday sermon 24 September 2004, Qiadat Talimul Quran has started classes to teach split word translation from January 2005. At present classes are being held at:

Fazl Mosque	(After Maghrib Sat-Sun)
Baitul Futuh	(After Isha Wed-Thus)
Baitul Subhan Croydon	(After Isha Fri)
Darul Aman Machester	(After Isha Mon-Tue-Wed)
Hayes Salat Centre	(After Isha Mon)
Southall Mosque	(After Isha Thu)

All Ansars are requested to attend these classes, if possible along with their family members and benefit from this opportunity.

For Further information please contact your local Zaeem Ansarullah.

Sh. Tariq Mehmood, Qaid Talimul Quran



Question Answer Session, Midland Region

A question Answer session was held by Midland Region at Bait ur Rahman centre, Birmingham on 16th January 2004. The proceedings started with the recitation of the Holy Quran followed by welcome address by the Regional Nazim, Syed Imtiaz Ahmad.

Maulana Tahir Selby and Dr Mohammad Ashraf spoke briefly on the topic of Jehad and Terrorism. After that a formal question answer session started. 53 guests attended including a Rabbi and representative of Arch Bishop of Birmingham. The session lasted one and half hour and proved to be very successful by the Grace of Allah. The meeting was chaired by Sadar Majlis Ansarullah UK. Regional Ameer Dr Farooq Ahmad thanked the guests before the dinner.

In praise of the Holy Qur'an

Poem of the Promised Messiah(as)

The grace and beauty of the Qur'an Is the light and life of every Muslim;	جمال و حسنِ قرآں نورِ جانِ ہر مسلماں ہے
The moon is the beloved of others, Our beloved is the Qur'an.	قمر ہے چاند اوروں کا ،ہمارا چاند قرآں ہے
I searched everywhere, Its peer could not be found;	نظیر اس کی نہیں جمتی نظر میں فکر کر دیکھا
Why, after all, should it not be unique: It is the Holy Word of the Gracious Lord.	بھلا کیونکر نہ ہو یکتا کلامِ پاکِ رحماں ہے
Every word in it is a living And everlasting spring;	بہارِ جاوداں پیدا ہے اس کی ہر عبارت میں
No orchard has such quality, or is there a garden like it.	نہ وہ خوبی چمن میں ہے نہ اس سا کوئی بستاں ہے
The word of the Gracious God Has no equal;	کلامِ پاکِ یزداں کا کوئی ثانی نہیں ہرگز
Be it a pearl from Umman, Or a ruby from Badakhshan.	اگر لولوئے عماں ہے وگر لعلِ بدخشاں ہے
How can the word of man Equal the world of God?	خدا کے قول سے قولِ بشر کیونکر برابر ہو
There is divine power; here is helplessness; The difference is so obvious!	وہاں قدرت یہاں درماندگی فرقِ نمایاں ہے
In knowledge and eloquence, How can man equal Him;	ملائک جس کی حضرت میں کریں اقرارِ لاعلمی
Before Whom even the angels Confess ignorance.	سخن میں اس کے ہمتائی،کہاں مقدورِ انساں ہے
Even the tiny leg of an insect, Man can never create;	بنا سکتا نہیں اک پاؤں کیڑے کا بشر ہرگز
How is it possible for him To create the Light of God?	تو پھر کیونکر بنانا نورِ حق کا اس پہ آساں ہے
O people have some regard For the grandeur of the great Lord;	ارے لوگو !کرو کچھ پاس شانِ کبریائی کا
Hold your tongues now If you have even a hint of faith.	زباں کو تھام لو اب بھی اگر کچھ بوئے ایماں ہے
To consider someone equal to God Is an act of great infidelity;	خدا سے غیر کو ہمتا بنانا سخت کفراں ہے
Have some fear of God, dears! What a lie and calumny this is!	خدا سے کچھ ڈرو یارو، یہ کیسا کذب و بہتاں ہے
If you accept the Unity of God,	اگر اقرار ہے تم کو خدا کی ذاتِ واحد کا
Why are your hearts full of polytheism?	تو پھر اس قدر دل میں تمہارے شرکِ پنہاں ہے
What veils of ignorance Have enveloped your hearts!	یہ کیسے پڑ گئے دل پر تمہارے جہل کے پردے؟
You are indeed guilty of an error; Desist! If you have any fear of God.	خطا کرتے ہو باز آؤ اگر کچھ خوفِ یزداں ہے
I bear no ill to you, brothers, This is only a humble advice;	ہمیں کچھ کیں نہیں بھائیو نصیحت ہے غریبانہ
My heart and life are an offering For anyone who has a pure heart	کوئی جو پاک دل ہووے دل و جاں اس پہ قرباں ہے

[Brahin-e-Ahmaddiya, Ruhani Khaza' in Vol. 1, pp. 198-204]